

THE AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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Respectable Advertisements of Communities, Coöperative Societies, and new Socialistic ventures of any kind, will be inserted, with the distinct understanding that the publishers do not thereby assume any responsibility as indorsing the character, moral or financial, of such organizations. The rate for these special notices is one cent for each word, each insertion, cash in advance.

WHAT THE PAPER IS AND WHAT IT IS NOT.

THE sub-heading under the title tells in as few words as possible what the AMERICAN SOCIALIST is; but to see how the object proposed in that sub-heading permeates vast varieties of discussion and information on Communism, Coöperation and all connected themes, political and religious, the paper itself must be read. To show what the AMERICAN SOCIALIST is not, we quote a passage from a letter received from a Shaker of very high standing in his order—in fact, a member of the Ministry, and surely a trustworthy witness for the point he makes. After reading the paper a year, he says: "I see that some are, as I was a year ago, misled by supposing the AMERICAN SOCIALIST to be the organ of the Oneida Community, when it seems no more to be the organ of that body than though such body had no existence. I have perused it with some care the past year, with others, and find it 'first best' of its class. Of all the *solidaire* Socialistic organs, it stands without a peer."

A COMMUNISTIC PLAN OF SUBSCRIPTION.

Old subscribers express enthusiastic appreciation of the paper, whenever they say any thing of its character; but it is evident that the hard times are bearing so heavily on the tax-burdened people, that they find it difficult to spare a dollar or two for a paper they really prize. Now and then an able-bodied man writes sending a dollar and apologizing for not sending two to pay for a full year, by saying that he has been laying by that dollar, a few pennies at a time, for several weeks! Others, yet worse off, ask us to give them a month or two more in which to prepare for a similar payment. Such letters touch us in a tender spot, and we shall do what we can, without actually entering on the credit system, to help bridge over present poverty. In a few instances wealthy readers of the SOCIALIST have sent five dollars or more to pay for the new volume, the amount in excess of two dollars being intended as a gift to us. Such cases are rare, but they suggest a method whereby the real spirit of Communism might act so as to relieve poor people and at the same time extend the circulation of our paper, notwithstanding the hard times. Let every person who can spare a dollar besides his regular subscription, and who is interested in our cause, send the dollar to us with the name of some poor person to whom he would like the SOCIALIST sent, and we will contribute the other dollar in every case and send a full volume. That is, we will contribute as much, in this way, as all others will send us. If the sender does not know a suitable poor person who would like to receive the paper, we will, when requested, suggest one of the many who apply to us and state his lack of means. This plan is exactly suited to the genius of Communism, which teaches those who have an abundance to help those who lack. There are plenty of men who can spare a dollar for such a cause as this, if they can but be appealed to. The success of any such plan depends on the earnestness with which our readers themselves will advocate and make it known.

CORRESPONDENCE.

Communications for the AMERICAN SOCIALIST are invited from all friends of its purposes. Its editors, however, must be the judges of the fitness of articles sent; and they can not undertake to return manuscripts that do not suit them, unless the writers expressly request it and inclose postage money when the manuscripts are sent.

All correspondence should be addressed to

"The American Socialist, Oneida, N. Y."

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SOCIALISTIC NOTES.

The German government have prohibited the circulation of thirty-three Socialistic papers, including two published in Chicago.

The *Official Gazette* of Berlin announces that one Socialist association has been closed in Baden, two associations in Brunswick, four in Westphalia, and five in Saxony.

It is reported that Simon Grant, a wealthy Scotchman, has bought a tract of land on the Northern Pacific Railroad for a Community domain. His entire fortune, it is said, will be devoted to the enterprise, which he has been planning for many years. He has at present only a score or so of followers, but is confident of success.

Hon. Abram S. Hewitt has been delivering a lecture on "The Relations of Capital and Labor," in which, if correctly reported, he divided society into, 1, the very rich people, who do nothing; 2, the great middle class, who do some useful work; 3, common laborers, who only become paupers from sickness or want of work; 4, paupers, who don't work and will not work; and added that the problem of our time consists in getting rid of the first and fourth classes without revolution and injustice.

The working people of England are in much trouble. The agricultural laborers in Kent and Sussex Counties threaten a general strike in view of a probable reduction of wages, and one thousand are already on strike. A strike of the Clyde iron-workers has already begun. About sixty per cent. of the looms and spindles in the Lancashire and Cheshire cotton districts have stopped or are running on short time. The Clyde shipbuilders are reducing the number of their employes—one firm having already cut down their force 1200 men, and given as a reason that they have no work for a greater number: "There are only three ships building, as you may see. Five years ago we had twenty-five under contract. The outlook for more orders is gloomy."

It is stated that Congress will be called to consider at its next session a Coöperative Homestead Law which "shall provide that the surplus population of cities, towns and the country generally, may, by means of government loans, under proper guaranties for its re-payment, locate on farming lands and organize into Coöperative Associations, in towns or villages, near the center of the domain of each, in numbers sufficiently large to admit of graded schools, social, aesthetic, moral and religious advantages; division of labor; diversified industries; the employment of machinery and the numerous economies incident to combination, for their successful competition with similar industries, under the direction of private or corporate capital, thereby making productive labor attractive, profitable, and honorable—merging into one the employé and employer. It shall provide also for the organization of a Coöperative Homestead Bureau, which for the present shall be attached to the Department of the Interior, but when a sufficient number of Coöperative Homestead Associations shall be organized and in working condition, then the same shall be detached therefrom and raised into a separate and independent Department of the Federal Government." It will authorize the Government "to loan to the Board of Directors of each Association the sum of \$500 upon its capital stock, owned and represented by a duly elected member thereof, to be expended in transporting members and their baggage thereto, surveying the land, laying out the village, parks, gardens and orchards; constructing the necessary public buildings and private dwellings; purchasing the necessary seed, stock, agricultural and other implements for putting the association into proper working condition."

The *Contemporary Review* has a carefully-written article on the question, "Are the Working-Classes Improvident?" by George Howell. It goes into details respecting wages and cost of living, and arrives at conclusions that will not satisfy those who declaim against the extravagance and waste of working people. It considers the wages paid to builders, iron-workers, printers, book-binders, and other trades carried on most generally in the cities, and their increase from 1847. It considers the cost of rents and provisions, and their increase for the same period. Finally, taking what it acknowledges to be a high average of wages for skilled workmen of the metropolis, viz., £91 per annum, or £1 15s per week, it proceeds to inquire what workmen can do with that amount of money—"how far it will go in providing good homes, substantial food, warm clothing, and

the thousand and one little things which go to make up domestic comfort and constitute the necessities of life—and what margin there is left for saving and investment." It takes five as the average number of the family of working people. The average rent it finds to be 9 shillings a week, leaving 26 shillings for the food, clothing and incidental expenses of the man, wife and three children. The man—the bread-winner—is generally compelled to breakfast and dine away on every day of the week except Sunday; deduct the expense of this, whether he carries from home his food, or obtains it elsewhere; deduct also the cost of the Sunday dinner for the whole family, and also the cost of butter, tea, coffee, sugar, vegetables, etc., and there is left, according to Mr. Howell, only one shilling per week for clothing and other expenses. "Where then," he asks, "are the funds to come from for wasteful extravagances and indulgences? Echo answers, where?" And still, as Mr. Howell goes on to show there have been made 10,121,694 deposits of one kind and another, either in the societies or provident banks of England, with an aggregate sum of £100,705,055. "A large proportion of this vast sum," he says, "belongs to the working-classes—an evidence of provident habits among great numbers of them, assertions to the contrary notwithstanding."

SOCIALISM IN ENGLAND.

HISTORICAL REMINISCENCES BY E. T. CRAIG.

XLVI.

On my return to Rahaline I found one or two causes of anxiety arising from conditions operating outside of the Society. Fever and cholera made it necessary to devote attention to the sanitary surroundings of the Community. Great numbers were dying around us. Fortunately we had neither sickness nor deaths during the whole of the time of the Society's existence, which deserves some explanation, to be given on a future opportunity.

Although the Society had made great progress, there were still one or two features which made it necessary to be cautious in relation to increasing any responsibility as to the comfort and happiness of others. As evidence of our peculiar and transitional condition, I did not feel justified in venturing to take back with me one who subsequently joined the Community. There was not the same prudence on the part of the members. They felt the comfort and security of their position, and while marriage added to their domestic felicity it did not involve the same responsibilities as those which existed outside the Society. While the women were employed the wife could save something weekly out of the labor-notes paid as tokens of work done, after discharging the cost of food, fire and rent. The children when weaned were maintained at the schools, at the expense of the Community. This arrangement seemed to some persons the weak point in our domestic economy. Ireland had a population of 8,000,000, and the poverty, wretchedness and misery which existed had ended in a rebellion which the example and success of our proceedings had arrested and subdued in the hope of others adopting the new system.

Viewed from the standpoint of the political economist, our social arrangements in relation to the maintenance of the children was the weakest point in the "New System." We had, however, made some provision against imprudent marriages with persons outside of the Society, in requiring the individual selected by a member to be submitted to the ordeal of the ballot, and if rejected by the members, then both parties were excluded and the member had to leave the Community. This had occurred in the case of a young man, the nephew of the Steward who was shot.

During my absence in England three of the members attended at a "wake," where the friends of the young woman who was rejected were also present. Whiskey, as usual, did its mischievous work in arousing the passions, which ended in a faction fight, when a stone struck one of the party, causing his death. Our blacksmith, a very active and industrious member, was charged with the act of throwing the stone, convicted, and sentenced to seven years' transportation. His assistant was dismissed from the Society, and another

member was suspended for being mixed up with the quarrel, and becoming liable to legal proceedings.

In these circumstances we have evidence of the great importance of excluding intoxicating spirits from the store and dwellings within the boundary of the estate. At the commencement of our proceedings we had some difficulty in obtaining members sufficient to cultivate the land. It was now become a matter of life and death to gain admission.

Four of the members married women out of the Society who were balloted for and admitted. A young woman, who had the care of the young children, married, at a later period, the chief gardener employed by the proprietor, but he was rejected by the members when subjected to the ballot. These were the only cases that were rejected, but the decisions acted as a salutary restraint on the young against imprudent associations and marriages, and consequently on population. The members became, though unconsciously, instrumental in their own improvement and elevation, as well as in the regulation of their numbers. This is a most important aspect of the population question and especially in the economy of productive labor, and the future political government of Ireland. Political economists, with few exceptions, evade the question. They speak of "cheapness" and "competition" as essential to the accumulation of capital. In Ireland they had both competition and cheapness of labor and yet great wretchedness and poverty. The remedy proposed is emigration. They overlook the fact that this is an evasion of the question, for cheapness, emigration and population, may go hand in hand in other countries and still leave the problem unsettled. Human happiness requires that some rational plan for maintaining a stationary population should become acceptable to the people of old and overcrowded countries. In Ireland early marriages were encouraged by the conditions of the Catholic priesthood. Marriages were a source of profit to the Catholic clergy. Collections made among the friends at the marriage feast were often important items in the income of the parish priests in the south of Ireland.

There are many important features in relation to human welfare and improvement connected with this question. A vast proportion of premature deaths are due to the misery and wretchedness which accompany the pressure of a numerous progeny on the time, means and sufferings of the mothers overwhelmed with want and destitution. It is impossible for individualism to deal with the higher phases of this important problem. As there is an intimate connection and correspondence between physical organization, capacity and character, it is just as possible to secure healthy organisms and well-balanced brains as it is to allow the heritage of weakness, now so prevalent in the overcrowded dwellings of the poor in large cities, where children die from breathing, over and over again, the vitiated air of respiration. The oxygen and vital air has been absorbed, and diluted carbonic acid remains to do its office of poisoning the blood and destroying the heart and lungs. People living and working in vitiated atmosphere are poisoning each other. Disease and premature death are the penalties society pays for the neglect of the laws of health. Bitter as the alternative may be to our prejudices and antipathies, measures must be adopted which the human constitution demands if we desire to promote general happiness and prosperity by keeping population stationary, or increasing only when such increase may be desirable. The rapid increase in population and the enormously increased facilities in production by labor-saving machinery will compel attention to this question.

It is, however, in a coöperative Community where this important problem can be most satisfactorily considered and dealt with in harmony with the best results as regards organization, growth and development. Nature, and utility, founded on organization and surrounding circumstances, would gradually attain their attractive influence. Women and men would be equally educated in biology, and the education would be the best within the powers and skill of the Community. In yielding to women all that just influence which their organization claims over their offspring and the regulation of their numbers, it was not necessarily yielding it to ignorance and prejudice. Women at Ralahine, by the constitution of the Society, were equal in their rights and duties with the men, and could exert the same comprehension of mind respecting the common affairs and the social arrangements, devised for the happiness of all. While the charge of the children was taken from individual women, it was seen to be for the general welfare of all. They had still the full force of the restraints of pain, confinement and anxiety, with premature loss of beauty of form, attendant on a life of mere animal propagation.

It was a striking fact that the women among the peasantry soon bore the marks of age and exhaustion. It was not owing to their strength and vigor that they were so prolific. No women are more prolific than the scantily supplied Irish. The number of infants reared up to weaning might be referable to the abundance of milk produced by vegetable food and an ample supply of pure atmospheric air. In England some 47 per cent. of children born, die before they are five years of age. In a Community greater attention can be devoted to sanitary laws, and at Ralahine we had none of the causes in operation that give rise to the great mortality of children. At Oneida, it is reported that similar results are in harmony with their healthy surroundings.

As it is only in a Community where the healthy conditions can be fully realized, so here persons will have the greatest average length of life. It will, therefore, be one of the most important data on which calculations for human well-being and happiness must be founded, to enable them to preserve a happy balance between their numbers and their resources for sustaining the health, vigor and happiness of all.

"HOME LIFE OF BROOK FARM."

IV.

[Extracts from a Serial in the Atlantic Monthly.]

DOMESTIC LABOR.

I cannot invest with poetry our domestic life, which was, of course, monotonous, for we could not carve out any very original way of making beds, cooking, and washing dishes, all of which fell to our lot, unæsthetic as it may sound. Excepting the cooking, all the domestic duties were generally performed by the younger females on the place, and a more willing set of workers could hardly be found. Among them was one of whom I wish to say a few words. She was uncommonly pretty, and had already gained the love of one of the foreign pupils. She was devoted to the ideas which first brought the associates together, but felt no sympathy with the new ideas which afterward became the governing principle, and left us when the whole nature of the place was changed. She has since become known by her charming stories, which illustrate many of the truths deep-seated in her mind. I remember her as one of the most active in our lighter domestic work, and with five or six of her own age she gave grace and brightness to our life. I cannot call them a merry set, for their lives were deeply impressed with a thoughtfulness beyond their years; yet youth, with the usual happiness attending it, must always give a brighter color to its surroundings than falls to the lot of maturer years. I think there is not one of them now alive who would not say that was one of the happiest periods of her life. Some of them, I have heard, have had greater trials than often occur to us dwellers on earth, but they have nobly borne them and lived them down. There were no feeble spirits among these first members of Brook Farm. Their lives were earnest and their aims noble, and if they did not attain the life they hoped for, their natures enabled them to bear the hardships of life with fortitude. I would once more speak of these young girls and their work. They felt it no grievance to toil for the general good, and their neatness and activity were pleasant to see. To be sure, our rooms did not contain the elaborate adornments of a fashionable lady's toilet, and their simplicity made the task much easier. There were no carpets excepting on one or two of the parlors, therefore sweeping was easy, and curtains we had none. I am almost ashamed to own that a

HIRED COOK RULED IN THE KITCHEN

when I first became resident of Brook Farm Association, and she continued there for five or six months afterward. Whether the task was considered too arduous, or none felt themselves sufficiently competent to undertake it, I do not know, but I think it must have been the latter feeling, for I never knew any one to shrink there from work that must be done, if she or he were able to do it. When reduced expenditure became more apparently necessary, a noble woman came forward and offered to undertake the duty. She had had but slight experience, and must have felt many disheartening doubts of her capacity, but, with a will to succeed, what cannot be achieved? She conquered all obstacles, and kept her post until our final dissolution. Wages were saved, but her strict economy sometimes caused a small rebellion; still she continued unwaveringly on her course, and if we missed some few delicacies our food was always ample, and we had no right to complain.

STUDIES.

I have spoken of our amusements. This was not all our life. We all felt incited to study by the learning which surrounded us, and formed ourselves into different classes, some taking up one study and some another. Botany was a favorite among us, and we had able teachers, who, if they would sometimes pull my well-arranged bouquets to pieces, were nevertheless fully able to repay the desecration by the pleasant knowledge they imparted. German was a favorite study, and Greek and Saxon were not neglected. Pleasant readings, with annotations, especially of classical authors, were very frequent, and Brook Farm, if it answered no other purpose, was a school for all who entered it.

THE COTTAGE.

The cottage was looked upon as the proper building to be appropriated to educational purposes. As it was decidedly the prettiest house on the place, it was thought the youthful mind would be impressed by it and lessons would become easier; and it was held that

every means should be employed to make the hours of school discipline pleasant, so that the pupils should forget it was not an agreeable recreation. This view is delightful in theory, but in my compulsory move I could not help remembering the state of the desks in a school-room, as well as the more immovable parts of the apartment, such as I had seen in my youth when attending an academy for both sexes. However, go I must, and I was soon domiciled in my new apartment. The new Fourierite system began to be organized, and the poetry of our lives vanished in what we hoped would prove more substantially advantageous.

TWO TEACHERS.

The two most prominent occupants of this house were so very different in their natures that the wonder is they could have belonged to the same species. Mr.—, the elder of the two, was of a most delicately sensitive organization, and discords of every kind were as antagonistic to him as were false chords in music. His whole life seemed one dream of music, and I do not think he was ever fully awake to all the harsh gratings of this outer world. We were indebted to him for much of the pleasure of our evening social life. He was too really musical to endure the weariness of teaching beginners the first rudiments of his own art, although for some time he was our only teacher. I must say he was wonderfully patient considering his temperament, in the task he had assumed, for his nerves must have been most fearfully taxed in some of his labors; but his outward demeanor did not bear testimony to what must often have been his earnest desire to tear his hair out by the roots. Mr.—, the younger, was so entirely different in his physical construction that even his tread told you that his nerves as well as his muscles were of iron. Both these gentlemen were fine classical as well as German scholars, but the latter had more power in imparting his knowledge and was one of the finest teachers at Brook Farm. The pupils dreaded coming with an imperfect lesson to him, for although not harsh in his manner toward them, they respected his power and did not like to come under his censure. He was exceedingly pleasant in his social intercourse with us, but entered less into it than the others; yet when he could be induced to join in any amusement, no one added more to the enjoyment of the evening than himself, and it was a real pleasure to engage him in a charade.

A RE-UNION.

In closing my description of this first period of Brook Farm I wish to mention the very pleasant reunion which took place since I first commenced writing my reminiscences of this exceptional part of my life. To me it was a great pleasure to meet even a small gathering of my former associates, and the mutual wonder expressed on the faces as we were made known to each other was very amusing. Many of us had not met for at least thirty years, and in that time wonderful changes had taken place. Young girls who were then in their teens were now grandmothers, and middle-aged persons were white with age. But we were none of us too old for our eyes not to brighten as we warmly shook hands and uttered our greetings. It was a good thought of those who originated this festival, and from my heart I thank them. Pleasant letters were read from many of those who from various causes could not be present, and for a time space was obliterated and we again felt ourselves Brook Farmers.

MOTIVES FOR COMMUNITY LIFE.

From R. J. Wright's "Principia or Basis of Social Science."

The Community-life may be sought from four different directions, or sources of motives. One direction is from the desire of a higher and perfect life; another direction is from the desire of improved civil government, such as is possible only in voluntary Corporation; and another is from a desire for pecuniary gain; and the other is from a desire for pleasure—for an easy idle or tasteful and pleasant life. These sources are valuable in the order just set down. Either one of them, *except the last*, may be sufficiently overpowering to hold suitable persons together awhile. But the desire for idleness, or the gratification of taste above one's means, or past habits, is itself contrary to contentment or goodness, and leads to decay. And the desire for pecuniary gain is of too low or self-interested a kind to give permanency; but being good in itself, it may, in Community, lead to such moral and spiritual improvements as will gradually glide into the higher motives just mentioned. But, as to the second source, namely, desire for the highest political improvement under Corporations, we may say that when it is merely a demagogic frenzy, tending to leveling any righteous or necessary distinctions, it will soon of itself destroy any government which it can establish—not less certainly than that nearly all the republics of history have gone down by intestine broils. Successes and misfortunes alike drive the members to dissatisfaction, cabal, tyranny, and dissolution.

In monarchical countries the desire for political improvement would be apt to have the tendency towards equality and fraternity; but in democratic countries this Communistic desire for political improvement would be apt to have a tendency towards strong government; not indeed towards the old sort of aristocracies, but either to some form of theocracy, or partly to joint-stockism, or

other reaction against demagogism. Its demands will be for justice and fraternity. Its mottoes will be the fatherhood of God and the brotherhood of man; and if successful would thus lead up to the insinuation and adoption of higher motives than those with which it had been begun. But no Communism which does not at least *tend* towards becoming an institution for the promotion of the higher moral life need be expected to succeed long.

On the side of religion, a Commune may be defined to be a civil society of religious persons whose *rule* is perfection in all duties towards their fellow-beings, and whose *aim* is perfection in all duties individually towards each other. On the side of government, a Commune may be defined to be a civil and political Corporation, having for its constant aim its ideal of political government; and whatever else it is, it must be a *highly obeyed* system of government, both in one's individual soul and in the association.

On the side of property, a Commune may be defined to be a civil and social Corporation, in which the property owners agree to furnish to non-property holders an equal share of the net profits; and the non-property holders agree in return to allow the others to have an equal share in the government of the concern.

In the totality the definition would be, a Commune is a progressive social organization whose aim is the identification of church and state in the love and choice of every Individual; and whose organization is a high type and partial realization of its holy aim, and which does not disregard the faith that the *full* realization is possible only in the Millennium, or perhaps only in Heaven itself.

HOW TO BE INDEPENDENT.

[From the Pilot.]

In a certain village, divided by a stream, there were just two hundred families, half of whom lived on one side of the stream, and half on the other. These families were composed of people none of whom were rich, while a great many might be called poor.

It so happened that about ten years ago the man who kept the general grocery and provision store on one side of the stream, fell sick and died; and the same week the man who kept a similar store on the other side of the stream died also. Although the people of the village were mainly poor, both these men had grown rich, and left large fortunes behind them.

The son of the dealer who lived on the south side of the stream took up his father's business and carried it on, and all the one hundred families who lived on that side dealt with him, and left him by far the larger part of their earnings, for he supplied them with almost all they needed for domestic use.

But the other deceased grocer had no son, and his widow wanted to go to a warm climate. The stock was for sale, and several sharp people saw that it was a rare opening for business. But the priest of that parish was a wise old man, and he called a meeting of the one hundred families on his side of the stream. He stated to this meeting that the general stock of the store was valued at \$4,000, and he proposed that the one hundred families subscribe this amount, and run the store for themselves.

It was a new idea, but the people saw its value. Each family paid in \$40, and received a receipt or bond, with a guaranty of five per cent. a year on their money, a fair profit. They then elected a person to run the store, and appointed a committee to examine the accounts. They also made a rule that all business was to be done on a strict cash basis, both buying and selling.

Then they began to deal in their own store; and for every dollar they spent they received a brass "check," and other kinds of "checks" for sums under a dollar, so that they held a receipt from the store for every cent they spent in it.

Each family kept these checks till the end of a quarter, when the books were balanced and the profits divided. The beauty of the system was then seen, for the people drew their profits not on the bonds they held, but on the "checks." The family that had the greatest number of "checks" drew the largest dividend. In other words, the family that had purchased the greatest quantity of goods at the store drew out the largest profit, so that instead of "eating themselves out of house and home," they found they could, in a few years, really eat themselves into a house and home.

You see, the store was paid for with their own money, so that all the profits on the goods they bought belonged to themselves, and were not divided equally among the dealers. It was a common thing to have a poor man say to his wife on a Saturday night, "Now, buy a good lot of things this week, for I want to see these checks grow." In fact, another great good was done by this system, for every man began to take an interest in business calculations.

At the end of ten years it was found that an average profit of \$2 a week had been made on each family. This amounted to \$10,000 a year; so that at the end of the ten

years there had been divided among the one hundred families the sum of \$100,000, or \$1,000 to each family. Most of the villagers had saved their dividends and bought land, so that at the end of the ten years these one hundred families had each a handsome farm, and were comfortable and independent people.

On the other side of the stream there was a different story to tell. The people all dealt with the lucky grocer, and they found that all or nearly all they earned went to support the family. They paid the same prices as their neighbors on the other side; but they did not get as good articles, and those who ran on credit had to pay more. They went on from year to year, growing poorer as their children came; but all this time the thrifty dealer was growing richer and richer. At the end of ten years the grocer retired with a fortune of \$100,000, and gave his business to the young man who married his daughter.

Now, we ask workingmen to read this article over just once more, and then say what they think of these two plans. There is no nonsense or fancy about them—they are both facts—and one is as practicable as the other. The workingmen of all countries are now living on the latter plan, and thousands of dealers are growing wealthy on their earnings. Thousands of workingmen have tried the other plan, and have succeeded, and are to-day comfortable and independent.

Please read this over once more, and talk about it to your neighbors. This is the way out for the workingmen—it is a sure way, a safe way, and the only way.

CO-OPERATION.

AN EASY WAY TO COMMENCE.

EDITORS OF THE AMERICAN SOCIALIST: To illustrate the idea I wish to convey, I will suppose in a village of fifty families there may be six families who wish to better themselves by some form of Coöperation (I speak more particularly of a farming community), and to experiment upon some of the theories so familiar to your readers, and which seem so beautiful if we could only realize them. I propose that these six families unite themselves into some form of organization, choose the ablest one amongst them as a Leader, two others as Advisers or Directors; let these three be a Board to attend to all their business. The families to be numbered one, two, three, etc., by ballot, or in any manner which may be agreed upon.

In the early spring, say on or before the first day of April, let it be required of the head of each family of the Society to hand in to the Board a written statement of about how much work he will need done upon his place for the ensuing year. This would give the Board a general idea of how much there is to be done, and also how much extra work could be done with the force, and how far they would be justified in hiring outside land to work between times. Now let them arrange in the best way they can a plan of operations as follows: Allowing a certain specified time to each family, each farm shall be worked consecutively as per number agreed upon by the whole Society (or by as many as can), under the direction of the member upon whose farm the work is being done; and at the close of the time allowed to said member he shall give certificates of time to all who have done work upon his place; and so on, the next in order taking his turn as laborer and receiving his credit in slips of time, etc. At the end of the year all time slips shall be handed in to the Society for adjustment, and a balance thus rendered be the basis upon which a settlement shall be made between members—the Society having fixed certain specified rates for all kinds of work likely to be performed during the year. Of course, this is but a brief description of what I propose. I give the idea as well as I can in this short space, and will enlarge upon it should it be desired.

In conclusion, I will state a few of the advantages which it seems to me would accrue from this system. I know from experience that when many work together for a common purpose hard work seems easy, and much time is gained, the work being performed much quicker; and this time saved could be put upon a hired field—say one day a week—and the profits divided *pro rata*. There would be no need for members to hire laborers; the Society would do the work, and keep the money amongst themselves.

Should this prove successful, many other forms of Coöperation would grow out of it—such as the society buying and selling at wholesale for its members, etc.

Fraternal yours, M. R. THOMPSON.

Ancora, Camden Co., N. J.

New York City wants to hold a great world's fair in 1889 in commemoration of the hundredth anniversary of the inauguration of the Government of the United States under the Constitution. That is a long way off; and who knows but we shall get interested in some other big thing before then?

THE MEETING-HOUSE OF POGANUC.

It will seem incredible to many that within a century "a fire in the house of God" was deemed by our earnest New England ancestors a "luxurious indulgence" that should not be tolerated; yet such was undeniably the fact, as shown in the following paragraphs from Mrs. Stowe's last work—"Poganuc People: their Loves and Lives:"

"The meeting-house of Poganuc was one of those square, bald, unsentimental structures of which but few specimens have come down to us from old times. The pattern of those ancient edifices was said to be derived from Holland, where the Puritans were sheltered before they came to these shores. At all events, they were a marked departure in every respect from all particulars which might remind one of the graceful ecclesiastical architecture and customs of the Church of England. They were wide, roomy, and of a desolate plainness; hot and sunny in summer, with their staring rows of windows, and in winter cold enough in some cases even to freeze the eucharistic wine at the communion.

"It was with great conflict of opinion and much difficulty that the people of Poganuc had advanced so far in the ways of modern improvement as to be willing to have a large box-stove set up in the middle of the broad aisle, with a length of black pipe extending through the house, whereby the severity of winter sanctuary performances should be somewhat abated. It is on record that, when the proposal was made in town meeting to introduce this luxurious indulgence, the zeal of old Zeph Higgins was aroused, and he rose and gave vent to his feelings in a protest:

"Fire? Fire? A fire in the house o' God? I never heard on't. I never heard o' hev'n' fire in a meeting-house."

"Sheriff Dennie here rose, and inquired whether Mrs. Higgins did not bring a foot-stove with fire in it into the house of God every Sunday.

"It was an undeniable fact not only that Mrs. Higgins but every respectable matron and mother of a family brought her foot-stove to church well filled with good, solid, hickory coals, and that the passing of this little ark of mercy from one frozen pair of feet to another was among the silent motherly ministries which varied the hours of service.

"So the precedent of the foot-stove carried the box-stove into the broad aisle of the meeting-house, whereby the air was so moderated that the minister's breath did not freeze into visible clouds of vapor while speaking, and the beards and whiskers of the brethren were no longer coated with frost during service time.

"Yet Poganuc was a place where winter stood for something. The hill, like all hills in our dear New England, though beautiful for situation in summer, was a howling desolation for about six months of the year, sealed down under snow and drifted over by winds that pierced like knives and seemed to search every fiber of one's garments, so that the thickest clothing was no protection."

DIARY OF A PARIS EXPOSITIONER.

[Correspondence of The Graphic.]

PARIS, October 15.—After a recent experience with a very long ulster, I am filled with new astonishment at the manner in which one generation of women after another bear with the encumbrance of skirts. I thought it would be a fine thing to have an ulster, so had a regular full-blooded one made to order for me in London. It was a genuine British ulster of very heavy cloth and a long tail. I was proud of it. But the first time I went down stairs with it I stepped on my own skirts and fell down. When I turned to go up stairs I stepped on my skirts and fell up. When I went in the streets, or up or down hill, it dragged in the mud. They told me I must hold the tail and sides up under such circumstances. I do so now, but it makes one feel ridiculous. In fact, one feels so much like a woman while doing this. Besides, it drags me down with its weight. Nor can I walk with any freedom from the flapping of so many yards of cloth on my knees and legs. Now, every girl after ten or twelve years of age goes all her life encumbered with I don't know how many thicknesses thus hung in front and behind her. It's little wonder that women should be inferior to men in general ability. Their strength must be entirely used up in forcing their bodies ahead, holding their skirts out of puddles and avoiding falls up and down stairs. I observe, also, that the nearer one gets to civilization the more of these encumbrances are inflicted on women. In Austria, women work as masons on the tall six or seven-story buildings. They may be seen on the lofty scaffolds laying bricks with the men, but their skirts reach only to the knee. Otherwise they would certainly trip and fall over. The peasant women in the fields have free legs. And where would ballet dancing be in long skirts? Or calisthenics, or surf bathing?

Since I have worn an ulster, I am astonished at women's stupidity in so long retaining eighteen unnecessary inches of skirt. What is it for? Are they ashamed of their ankles? Or limbs? Our grandfathers were not. They walked the earth and signed the Declaration of Independence with all the symmetry of their noble calves apparent to the world. How long is this dreadful drag on the whole civilized female world to go on? It cannot last forever. Calculating that there are 45,000,000 of grown girls and women in the United

Kingdom, France and the United States, and that the average unnecessary weight of skirt worn amounts to two pounds, we have 90,000,000 of needless pounds every day dragged along the street and up stairs and down by the skirt-wearing women of these countries. Now, if the strength thus uselessly expended could be saved and worked up into intellect, we might have many more better balanced women. Because that's what's the matter. Woman is man's inferior, mentally and physically, on account of the daily needless draft of corporeal force which she daily expends in dragging about and contending with two pounds of needless skirt.

JOHN THOMAS.

AMERICAN SOCIALIST.

THURSDAY, NOVEMBER 7, 1878.

ANOTHER SUGGESTION ACCEPTED.

Since publishing our offers for 1879 several subscribers have responded by sending in new subscriptions at the half rate, showing that if all would make a vigorous effort for the next two months the AMERICAN SOCIALIST might easily start off on its fourth volume with double its present number of subscribers. One old subscriber who is interested in our success sends in the following letter:

Avondale, Penn., Nov. 2, 1878.

DEAR SOCIALIST: I was much pleased to see by the statement in your last issue that you are determined to extend the circulation and influence of the AMERICAN SOCIALIST, and that the means you are adopting are generous, and calculated to attain this very desirable object—desirable both on account of the Community which so nobly and at great self-sacrifice commenced and persistently carries on this special and extremely important pioneer work, and on account of the righteous cause of Socialism generally. I shall be glad to avail myself of the plan you propose, but not for the dollar. I shall with pleasure give that to the new subscriber, if by that means I can prevail upon him to become a reader and subscriber to the AMERICAN SOCIALIST.

There is also another plan in this direction that I have thought over some time, and it would not interfere with the working of the plan you have already suggested. I believe many of your readers (like myself) would gladly take two copies of the SOCIALIST regularly, to enable them to mail one to a friend, or some other person; but they cannot afford the \$4.00, and they do not like to part with the only copy they have. If, however, they could have the two copies for \$3.00 many would strain a point in self-sacrifice in this direction. Of course this does not apply to your more wealthy subscribers.

I believe many of us ought and might be more useful to the SOCIALIST and our vitally important cause generally. No doubt, however, there are many worthy exceptions to this rule. Let each one of us, therefore, strive more and more to increase the circulation of the AMERICAN SOCIALIST, which means working for the glorious, the divine cause of Socialism.

Yours, fraternally, ROBERT STEPHENS.

We accept this suggestion, and will for the year 1879 send two copies of our paper to any one who is now a subscriber, for \$3.00. Those who desire it can thus have an additional copy to use for half-price. We hope every one of our present subscribers will send in at least one subscriber, and we would like to give away about a hundred Singer Sewing-Machines on the conditions stated in our offer on the last page of this paper.

FOURIER'S COSMOGONY AND ESCHATOLOGY.

Our contributor, D. F. Morrill, thinks (and possibly others agree with him) that we have done injustice to Fourier in our criticism of "his cosmogony and eschatology." Mr. Morrill goes so far as to "imagine that his [Fourier's] antipathy to an impersonal future existence would have been as marked as your [our] antipathy, and would have shown itself by criticism against its unscientific character," etc. Now assuming that Mr. Morrill is all right in this matter, and we all wrong, that Fourier was a believer in personal immortality, and Socialism does not need, as we indicated, a "better cosmogony and eschatology" than his—how does it happen that the officers of the "American Union of Associationists," who included the best students of Fourier's writings in this country and his chief apostle, Albert Brisbane, should have taken pains to especially disclaim Fourier's theories on these very subjects? In a document prepared, as explained in its heading, "with reference to recent attacks," which was published in the *Harbinger* of Aug. 15, 1846, we read:

"As to Fourier's theories of Marriage, of Cosmogony, and the Immortality of the Soul, we do not accept them, and this is the position which the Associative School in this country and in Europe have always taken and never varied from."

It is expressly stated that in the preparation of the document in which this passage occurs William Henry

Channing, Francis George Shaw, George Ripley, Charles A. Dana, Albert Brisbane, O. Macdaniel and John S. Dwight were consulted; and the *Harbinger* says in a note, "as there is no doubt of their assent to it there has been no hesitation in affixing" the other names of the Associative Union, and hence the document has nineteen names appended to it, Horace Greeley heading the list as President.

In this connection we may also refer to another valued correspondent and contributor, Mr. F. S. Cabot, who in his last communication to the SOCIALIST said:

"One would naturally expect that the SOCIALIST, which took a portion of its salutatory from the *Harbinger*, and announced itself as prepared to give all sides a fair hearing, would take especial pains to know what it was that attracted the attention and obtained the assent of the men who edited the *Harbinger* and belonged to the school founded by Fourier, whose disciples both here and in France were among the clearest intellects of the day."

We have at our command the volumes of the *Harbinger* and *Phalanx*, the books of Brisbane and Godwin, and some of the works of Fourier, and are trying as we have opportunity to do what friend Cabot counsels; but it will hardly be necessary, we think, to take further "special pains" to discover that the men who edited the *Harbinger* and represented in this country the school founded by Fourier, had no more respect for his theories of Cosmogony and the Immortality of the Soul than we have, but criticised and rejected them even more decidedly than we did in the article which Messrs. Morrill and Cabot complained of. It is clear, moreover, that their interest and enthusiasm were concentrated on the purpose "to establish a new SOCIAL ORDER," which shall abolish the world's disorders and miseries, and secure universal harmony and happiness. That, too, is our purpose, and the end for which the AMERICAN SOCIALIST was established.

SCHISMS AMONG THE FREE THINKERS.

Something like a year ago the Liberal Club of New York City split in twain. Last week we copied into the *Socialist* an article from the New York *Graphic* describing a schism which has recently occurred among the Positivists. A great dissension is now reported among the Liberal Leaguers of the country, which culminated in their National Congress lately held in Syracuse, and resulted in the withdrawal of a minority of the members—numbering nearly 50 of the 126 members of the Congress—and the formation of a new organization—the bone of contention being the Comstock laws, the majority favoring their repeal, and the minority, under the leadership of Francis E. Abbot, Editor of the *Index* and founder of the League, Judge Hurlbut of Albany, Rev. G. E. Gordon of Milwaukee and others, opposing their repeal or making the subject a principal topic of discussion and agitation by the League. The Free Thinkers of the Icarian Community, as our readers well know, have also divided into two strongly-antagonistic parties.—What shall we think of all these schisms? Shall we content ourselves with the remark of the *Graphic* on the division in the Positivist church, and say, they "are only of interest as showing the tendency to disintegration which lies dormant in the whole 'come-outer' movement?" Or shall we look to the positive side of the question, and say they show the great necessity of a strong attracting and harmonizing element in every social combination, such as Religion has proved itself to be?

WHITHER MOVES THE WORLD?

Aside from the predictions of Scripture, the indications of the societary movements of the age plainly show that the race is approaching some grand climax of its history. The march of material progress, the intense activity of intellect, the development of new ideas on all the subjects of human interest, the phenomena of Spiritualism, alike proclaim it. And the point toward which mankind is tending, if we can read the signs of the times aright, is unity. The world-long age of division is drawing to a close. Even in the most material aspect of the case this is very manifest. Commerce with its steam-ships, railroads and electric telegraphs, is bringing distant nations into immediate contact with each other. The morning events at San Francisco, Constantinople, Cairo and Calcutta are discussed at noon in Paris and London, and the traveler from New York to Jerusalem, Ararat, or the Himalayas accomplishes in a few weeks distances which formerly required months and years. The different nations are all the time coming into relations of closer mutual dependence. England and this country are linked in commercial and financial bonds, to say nothing of other interests, in a way

that almost insures against an open rupture. All this is but the beginning of a process which is to connect all nations together in intimate commercial unity and dependence.

Other agencies are at work. The ties of friendship between this country and England are stronger for the common literary and intellectual interest. The thoughts that move the public mind of one nation vibrate in the other. Problems affecting the welfare of society cease to be merely national, and become matters of common thought and sympathy. It is in this country, however, that the great movement of mankind toward unity is most manifest. Here is the focal point. The agencies of material progress have arrived at their greatest development here. The inhabitants of this country, through the influence of education, the diffusion of intelligence, the growth of intellectual and spiritual action in the masses, and the unfolding of new truths, are more closely connected together by a mutual interest and sympathy than the inhabitants of any other portion of the world. Especially is this true of the Northern States. It is here that the influences of religion and the Bible, in a broad and general aspect of the case, have been most powerful. And what is the great leading idea at work in the American mind at the present time? It is the idea of Coöperation—of combination or association of interests. It is under the influence of this idea that all the railroads, telegraphs, and ocean lines of steamers are built—all the commercial and humanitarian enterprises of the day carried on. Men cannot now work to advantage alone—they combine. We see this principle at work throughout the whole range of society.

Fast upon the steps of this associative movement of the age come the signs of a following current. Socialism and Communism are beginning to command attention. Are the individualism and selfishness with which the earth is filled, and which even associative combinations do not affect or remove, natural? Are they Christian? Are they not the opposite of all that the truest instincts of the mind and heart demand? Is not the human family a Brotherhood? These are questions that rise upon the face of the great deep of human affairs, and catch the eye of the earnest and truth-loving.

Nor is this center-ward movement confined to the visible sphere of things,—other worlds are marching to the conjunction. The generations of the dead are "stirred up," and are "rapping" on the crumbling walls of Hades for reëtrance into this world. On the other hand, the re-development of the primitive gospel of Salvation from Sin and of the Resurrection prove that the heavenly world—Christ, the angels, and first-born saints—are moving down to meet the advancing column of visible humanity. The union of all worlds on the plane of the resurrection is the watchword of the future. This is the climax which mankind are approaching—a climax involving the final judgment and casting out of all evil and evil men. It is the completion of the great purpose of God, as announced by Paul, "that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth." To the realization of this final age of brotherhood, of the unity of the millions of regenerate humanity with each other, with Christ, the Father and the whole family of heaven, in everlasting communion, let all true hearts consecrate themselves.

REVIEW NOTES.

HYGIENE OF THE BRAIN AND NERVES AND THE CURE OF NERVOUSNESS. With twenty-eight Original Letters from leading Thinkers and Writers concerning their Physical and Intellectual Habits. By M. L. Holbrook, M. D., Editor of the *Herald of Health*, Author of "Parturition without Pain," "Eating for Strength," etc., etc. 12 mo., pp. 279. New York: M. L. Holbrook & Co. 1878.

The reader of this volume is very likely to turn first to the personal sketches of the physical and intellectual habits of well-known writers and thinkers which form so considerable a part of the volume; but having read them he will peruse, with all the more interest perhaps, the preliminary chapters upon "The Brain;" the "Spinal Cord;" the "Cranial and Spinal Nerves;" the "Sympathetic and Nervous System;" "How the Nerves Act;" "Has Nervous Activity any Limit?" "Nervous Exhaustion;" "How to Cure Nervousness;" "Value of a Large Supply of Food in Nervous Disorders;" "Important Questions Answered;" and "What our Thinkers and Scientists Say." That at least has been our method; and we have no hesitation in commending the work as possessing much value and interest. We would like to call attention to many

points made by the author, but space forbids extended quotations. Were we to particularize, we should say the answer given to the question, "Has Nervous Activity any Limit?" contains truth that deserves general recognition and acceptance especially in this country. We have here no privileged classes, and we rejoice in the fact that the humblest-born may fill positions of the highest trust. Not content with this, it is common for teachers, lecturers and others to affirm that any boy may reasonably hope, if he makes the best possible use of his faculties and opportunities, to be Governor, Senator or President. Dr. Holbrook tells his readers "that there is a limit to the power of the brain to act, and there is a limit to the acquiring power;—and there are some subjects none can become proficient in." He shows that as there is a limit to our powers of physical endurance, which varies with individuals, so it is with our nervous systems. "The school-boy and the school-girl find this out before they have studied long. They know there are some problems in mathematics they cannot solve, and some one boy can solve, and another cannot. The young, strong and ambitious often rebel at this and struggle against it, hoping, believing that they only lack courage; but in the end they all find their limit, their vanity takes a back seat, and they labor in their sphere doing such work as nature has rendered suitable to their abilities." It is good, too, for people to recognize the fact, made very plain by our author, that as one man may be forty times as strong as another in his muscles, so one man may have forty times the intellectual power of another. Indeed, Galton has told us in his "Hereditary Genius," that even among the picked men who "wrangle" at Cambridge for the highest honors "the lowest number of marks is often thirty times less than the highest!" Our author goes so far as to suppose that the intellectual power of one man may exceed that of another a thousand-fold; and he correctly says: "In order to apply hygienic law to the brain and nerves we must know the limit of mental power. If we think there is no limit we deceive ourselves and do harm. If, on the other hand, we know the extent of our powers we can work within such limitations as are safe." Who can estimate the useless and worse than useless labor, the disappointment and misery, that have resulted to thousands, yea, hundreds of thousands, from not understanding their true limitations and so attempting the impossible?

The causes of nervous exhaustion are summarized as follows:

- "1. They are inherited.
- "2. They arise from defective nutrition.
- "3. From overstrain.
- "4. From the use of stimulants.
- "5. From insufficient sleep.
- "6. From indulgence in vice and passion.
- "7. From scrofula.
- "8. From anything that deteriorates the physical constitution and lowers the health of the body."

This summary will appear to some of our readers, as indeed it does to us, incomplete, inasmuch as it does not refer to certain deeper causes which some will regard as more potent than any contained in the list. The author's rules for the treatment and cure of nervousness may not, for a similar reason, satisfactorily cover the whole ground; but it may at least be said of them that they are good so far as they go. There must be an abundance of wholesome, nutritious food. Eight hours' sleep must be taken every night if possible. There must be moderate and pleasant exercise. Avoid physic. Above all, keep up a good heart and a firm faith in all that is good and true. These and similar directions are given in a general way; but the author lets us know that special cases require special treatment. Many cases of nervousness—half the nervous disorders of women, he says—are due to monotony; in such cases, and in cases of grief, anxiety and despondency, a total change of scene and separation of the patient from all former surroundings is often the best treatment. In other cases good steady work is the best possible remedy. City people are sometimes cured of their nervousness by going into the country; and country people by going to the city.

The chapter on "What our Thinkers and Scientists Say" contains many important suggestions; but we will only call attention to the remark of Dr. Carpenter, F. R. S., that "there can be no doubt but real disease may be caused by indulgence of the hypochondriacal tendency to dwell upon uneasy sensations;" and, "on the other hand, the mental state may operate beneficially in checking the morbid action and restoring a healthy state. *The confident expectation of a cure is the most potent means of bringing it about, doing*

what no medical treatment can accomplish, as may be affirmed by an experience extending through ages."

To part second of the work, containing letters from eminent persons descriptive of their mental and physical habits, we may call attention in another article.

COMMUNITY ITEMS.

ONEIDA.

—We have received three Houdan fowls from the zoölogical gardens, Paris.

—The pleasant autumn weather of the past month has attracted many parties to Joppa, our Oneida Lake resort.

—Several of our men are away from home much of the time nowadays engaged in soliciting orders for Community productions. T. L. Pitt, Geo. W. Hamilton and Charles A. Burt have made long trips through the Western States. H. W. Burnham has been to Eastern cities and Canada. John R. Lord, George D. Allen and Charles Olds have traveled mainly in this State. Mr. Pitt is still at the West.

—We find the following paragraph in *Dr. Foote's Health Monthly* of New York:—

"During many weeks past the stability of the Oneida Community has been worrying the newspapers of this and adjoining cities. All the anxiety has really been among the editors of these journals, for the Community itself is prosperous and contented, doing a good business and steadily gaining in the respect of its neighbors. One advantage of this wide-spread discussion has been to bring out the fact that the members of the Community violate no law, and even its worst enemies give it credit for honesty, general good behavior, and the possession of a religion so genuine that it overcomes natural selfishness. Where is a community that can show a better record?"

—Among our visitors of the last week was one who had spent a year or so in Texas and had returned recently to the North with a very keen appreciation of its superior conveniences, comforts and morality. He occupied part of an evening in giving us a description of life and society in the lone-star State. His pictures were exceedingly graphic, but not at all of a kind to make us feel in a hurry to repeat the experiment of Cabet in starting a Community in Texas. Of course, there are parts of the State which have been comparatively long settled, and where the society is correspondingly improved. Our guest resided in a part where the pests of Nature—insects, scorpions, tarantulas, snakes—and the pests of society—drunkards, gamblers, and the classes interested in bull-fights, "chicken disputes," and the like—are in great abundance. But Nature, for all this, has an eye there to beauty; for we were told of hundred-acre fields of sun-flowers and fifty-acre fields of morning-glories!

—The paragraph in the present number of the *SOCIALIST*, extracted from "Poganuc People," recalled early scenes to the mind of one of our oldest members, whose memory runs back more than eighty years. Until she was nineteen she lived in the good old New England town of Pittsfield, Mass. She remembers many a freezing Sunday morning in mid-winter riding to meeting with her aunt and uncle, a distance of four or five miles. Although thoroughly chilled by their drive, they entered the great fireless church, which was as cold as a modern ice-vault, and sat shivering through the exercises, which continued for an hour and a half. She says she often shook so with cold that she afterward had not the remotest idea what the sermon was about. Her aunt and many of the other ladies always carried with them little old-fashioned foot-stoves, which they replenished between services at a neighbor's house, though she recollects the appearance of some of the most Puritanical of the church-goers who sat bolt upright in their pews, eschewing all indulgence of that sort, their very attitudes denoting that they experienced a sense of righteous discomfort truly exalting to the carnal mind.

In a private letter to a friend, Carlyle once quoted from the "Lord's Prayer," and then said: "The other night, in my sleepless tossings about, which were growing more and more miserable, these words, that brief and grand prayer, came strangely into my mind with an altogether new emphasis; as if written and shining for me in mild, pure splendor, on the bosom of the night there; when I, as it were, read them word by word—with a sudden shock to my imperfect wanderings, with a sudden softness of composure which was much unsuspected. Not for perhaps thirty or forty years had I formally repeated that prayer: nay, I never felt before how intensely the voice of man's soul it is; the utmost aspiration of all that is high and pious in poor human nature; right worthy to be recommended with an 'After this manner pray ye.'"

CEREBRUM ABDOMINALE.

XXXIII.

We do not find Christ theorizing about the tubular constitution of human nature, but he said one thing which is intelligible on no other hypothesis, viz., "The kingdom of God is *within you*." That must mean that we have an interior surface to our life, and interior senses which open into the interior world. We may be present in the kingdom of God through these senses. Our inference from Christ's farther teaching is that these senses are latent in the natural man, but are developed by a new birth of which man is capable, and which is the gift of the gospel. Christ says, "Except a man be born again, he cannot see the kingdom of God." It is in him, and yet he cannot see it without being born again—born of the *Spirit*, or changed from a carnal to a spiritual man, as Paul would say. Paul had evidently passed through this change or birth. Wonderful things were revealed to him which eye had not seen nor ear heard nor the heart of man conceived. He said, "Our conversation is in heaven." He actually lived in the kingdom of God while his body was in this world.

The scene of the Second Coming was to be in this inner world, seen through the heart. Paul said, "Our conversation is in heaven, *from whence* also we look for the Savior," etc. Christ said to his disciples, "The world seeth me no more." But to those "who looked for him" he would appear again. References to this event are full of the implication that it would be visible only to persons in a prepared condition.

We will quote two more pertinent passages from the New Testament, and then introduce another Home-Talk on the subject of interior attention and development, which would have fitted with those last week but would have made the chapter too long.

Paul says that God would have men seek him, "if haply they might *feel after him* and find him, though he be not far from every one of us," etc. Feeling after God must be an exercise of an inward sense of touch.

Peter shows his understanding of this philosophy in that striking passage, "We have also a more sure word of prophecy, whereunto ye do well to take heed as unto a light that shineth in a dark place, until *the day dawn and the day-star arise in your hearts*."

WATCHING.

It will be good for us to know exactly what Christ and Paul meant by their frequent exhortations to *watch*. Those exhortations are very emphatic and are repeated many times. Christ said to his disciples, "What I say unto you, I say unto all, *watch*." He gave that injunction with particular reference to the Second Coming. That event was set before the primitive believers as near, but with uncertainty as to the day and the hour, and that uncertainty was evidently designed to educate them in this very matter of watching.

For examples of the watching attitude we may take the astronomer, the sailor, and the police. Watching is their business. The astronomer watches the heavens for facts of scientific interest. The sailor is always on the lookout for the thousand dangers of navigation. The street watchman keeps a vigilant eye on the motions of suspected persons. There is this peculiarity about the duty of watching: we cease from our own activity and simply watch the motions of other persons and things. Our will is concentrated in our perception.

We cannot watch for Christ's Second Coming as the Primitive Church did, for that event is past; but I do not know why it is not just as important for us to be trained in the faculty of watching as it was for them. I believe it is part of the spiritual education of a Christian. They were not to watch for Christ in the outward heavens. He told them distinctly that he should not come with observation, that is, to the outward vision. "The kingdom of heaven is *within you*." They would see him by interior perception. It would appear that the particular action required by these exhortations is the direction of the attention of the head to the heart. The vision of the senses must be recalled. The same force that is commonly sent out by the eyes and ears and other external senses of observation and perception, must be directed toward the heart—toward the interior, middle region of our being. I don't know why we should not learn to make a business of watching our hearts, just as really and persistently as the astronomer watches the heavens, the sailor the ocean, or the street-watchman the violators of the public peace.

If we had an observatory and telescope and everything necessary for observing the phenomena of the skies, some of you would think it worth while to spend considerable time in looking, watching, and recording your observations. Now the spiritual heavens which

we look at through the heart are much more important than the natural heavens, and have more interesting and wonderful phenomena, and we ought to have going a great deal of looking, watching, recording and reporting observations in that direction. We ought to be steadily advancing in a knowledge of the facts and reasonings of spiritual astronomy. The Millerites watched the skies and expected Christ was coming down from the blue, but our telescopes shall turn another way.

I think that Christ must have been in a constant state of watching the motions of God in his own heart. He must have been like the astronomer who sticks diligently to his telescope. We observe, for instance, that when he was summoned to go and see Lazarus, "he abode still in the same place where he was," evidently studying the case—watching. He did not start right off and go where Lazarus was, but waited and watched. By and by he said to his disciples, "Our brother Lazarus sleepeth." His telescope had discovered something. By some means he could see that a change had taken place; that Lazarus was dead, or, as he expressed it, was asleep. Then he said, "I go to wake him out of sleep." Trace that affair through, and you will find that his eye was on the interior world. He had learned to discover what was going on there, in a way that was so certain and true that he could govern his conduct by what he saw, without any external evidence, and go correctly like a ship on the trackless ocean.

By the quadrant and by calculations the master of a ship can find out exactly where he is, can steer his course correctly, and can find his port exactly. Christ had some such method of calculating his course by watching the spiritual heavens; his external actions were governed by some such observations, and he found his way to sure practical results. The external matched the internal, and the internal matched the external. "What was bound on earth was bound in heaven; and what was loosed on earth was loosed in heaven."

It is very interesting to notice, in reading the life of Christ, the signs that he was governed by his internal observations, instead of external opportunities and suggestions. You will find this very characteristic of his course. There are symptoms in all his movements, that he was governed by observations of internal phenomena—that he was a diligent watcher. In short, he was a thoroughly scientific man—a man who was trained to the nicest kind of observations in the very deepest science—in the science of which astronomy is but the external type.

On a certain occasion, when his disciples asked him if he were going up to Jerusalem to the feast, he said to them, "My time is not yet come; but your time is always ready. . . . Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet fully come." He went by inducements different from those that governed them. His course was regulated by internal observations. Their time was always ready; they could go and come whenever they saw external inducements, as for instance, in the case of Lazarus' sickness. There the external inducement was to go immediately, and a common physician would have gone at once, because his time is always ready when the external inducements call. But Christ was not moved by the urgent message from Bethany, and abode still in the same place several days, until he had another call. He had received a call of an external kind; but he had not received a call from God; and he waited and watched three days for that.

We find here the difference between a spiritual man and a common moralist. The moralist is governed by external inducements; but the spiritual man watches the internal phenomena. A subject for very useful study would be to find out all the coincidences and variations between the internal and external call, and how a wise man will conduct his life in reference to both. On the one hand, the internal and the external call may coincide, so that we can hardly tell the difference. Then, on the other hand, the internal and external call may contradict each other, as I think they frequently do. Again, the internal call and the external call may agree in the end, but not as to time, as in the above cases of Christ. These are things that call for scientific study. These are things about which we should learn to watch.

The *Medical Press and Circular* says about "Swimming for Girls:" "In a health-point of view, females would often have an advantage over the stronger sex, as, owing to the large amount of adipose tissue covering their muscles, and the comparative smallness and lightness of their bones, they not only have greater powers of flotation than men, but as a rule can continue longer in the water. They are, therefore, naturally qualified to become good swimmers."

A VILLAGE IMPROVEMENT ASSOCIATION.

[From a Review of "Villages and Village Life" in the N. Y. Sun.]

Perhaps the most interesting chapter in this book is devoted to the most successful of these associations, somewhat widely known as the Laurel Hill Association of Stockbridge, Mass. If any one would measure, we are told, what steady and judicious work can do, though neither large numbers nor large capital be engaged in it, let him visit the Berkshire Hills, and, upon looking down on their most beautiful village, and threading its clean and shady streets, let him ask some of its denizens to describe the place as it was a score of years ago.

The Laurel Hill Association had a modest beginning enough, and its experience attests that such societies need not be launched with any great formality, or any plan of immediate great effects. The Stockbridge organization started, it seems, with the endeavor on the part of a few sensible persons to preserve a well-wooded hill lying nearly in the center of the village, and which, stripped of its foliage, would have become an unsightly object. The rocky and tree-crowned eminence was purchased and subsequently given in trust to a small company formed for the purpose, and, as the hill abounded in the *Kalmia* or laurel, this naturally gave a name to the association. Now the buying of this land, purely as a matter of taste and not because it was good for so much cordwood, seems to have acted as a tonic upon the æsthetic sense of the proprietors, and presently put them upon doing something more in the same direction. They began by taking in hand the cemetery, which, like most of the village burying-grounds in the United States, had been neglected. The accumulated rubbish was now removed; old walks were cleaned, and new ones laid out; the fallen headstones were made to stand erect again. By and by, through the influence of the association, the town was induced to make an appropriation sufficient to girdle the cemetery with a neat iron fence, within which was planted a belt of evergreens. Thus the work went on, until the shabby and overgrown God's Acre had become a place of beauty, which, although it lies in the heart of the village, has long ceased to be deemed an objectionable presence. From this point the transition was easy for the association to undertake the improvement of the streets and walks. Beginning at the center, where the Post-office, churches, and stores were clustered, the inequalities and inconveniences of the principal street were corrected by proper grading and drainage, while ample gravel walks on either side displaced the narrow, devious trails which had hitherto served the Stockbridge wayfarer. Next followed the planting of trees near the roadside wherever they were lacking, and it is worth noting that the children, who are accustomed to treat young slips somewhat rudely, were in this case made auxiliaries by a compact (probably suggested by Mark Twain) that any boy who would engage to care for a particular tree during two years should be entitled to bestow on it his name. Other children again were paid a few pennies from time to time for the loose papers and unsightly things they might pick up and remove from the street.

Gradually this model association expanded its field of work, pushing its walks out from the village center to the remoter points, and extending its lines of trees year after year. In the winter season and early spring the association gathered in familiar and frequent consultations from house to house, would consider what further improvements were most needed, or perhaps vote an appropriation for the embellishment of a particular locality, on condition that the dwellers in the vicinity should furnish a like sum in money or labor. Thus, directly or indirectly, a good many who were not members of the company were led to further the work of landscape adornment, and under the pressure of example acting steadily and in many nameless ways, the houses and barns, the door-yards, farms and gardens, have come to wear a look of neatness and intelligent care that make the Stockbridge of to-day quite a different place from the Stockbridge of twenty or even ten years ago.

This experiment deserves to be pointed out and held up for general imitation, on account of the practical feature that all the improvement above outlined was effected with very little pecuniary expense. The annual subscriptions solicited ranged from ten dollars down to one, and with the modest sums forthcoming from this source, and the additional contributions made in labor, the whole work has been accomplished. It has really been no tax upon the town, and no burden upon any one. Meantime, however, the attractive appearance of the place has increased the market value of lands and houses by a large percentage. People of taste and wealth from abroad, and the great cities here, have been drawn to Stockbridge, have built handsome houses, and made large expenditures which have gone, for the most part, into the pockets of the villagers. Thus it is that a village-improvement Association, like the Laurel Hill Society, though not aiming at pecuniary results, but only at those of taste and feeling, may prove the best investment, even from a pecuniary point of view within the reach of a village community. There is one other point which kindred organizations will do well to note in the Stockbridge pattern. The latter has aimed to educate the people of its village through other agencies than those of outward ornamentation. It

fosters libraries, reading-rooms, and other places of resort where healthful games, music, and conversation tend to promote pleasant, social feelings, and to check vicious inclinations by removing some of their active causes.

ONE THING AND ANOTHER.

That fit Beaconsfield had was nothing but an attack of the gout.

It sounds warlike to hear that the Russians are still advancing on Adrianople from Shumla, Rustchuck and Varna.

The Protestants and Catholics of New Haven, Conn., are trying to fix up some kind of a liturgy for their public schools.

The Treasury has bought its silver at a private sale in this country, and at rates, it is understood, somewhat below those in London.

General Grant has written to General Sherman that he will go over and spend "sixty minutes in Africa," then return to Paris, where he will stay till he comes home.

The Arctic schooner *Florence*, Captain Tyson, barely got home alive. Had to put into Provincetown, Mass., in a leaking condition, and without a morsel of food left.

One hundred tramps captured and ran off with a train on the Mississippi Central Railroad last week. When "Trampey comes riding home" in that style it is time for the sojers to be out and welcome him with bayonets.

The Shah of Persia is massing his troops on the borders of Afghanistan—for what purpose is not known, but possibly with an eye on Herat in case of any partition of the Ameer's possessions.

Mexico is making efforts to get up an exhibition which shall be confined to the productions of that country and ours. It would lead to mutual acquaintance and help trade between the two countries.

W. H. H. Murray, the sporting parson, has had his hand badly shattered by the bursting of his gun while "ducking" on Long Island Sound, near New Haven. He says he shall not lose his hand and has not lost his heart.

The Mayor of New York is not going to put his name to any schemes for heating that city by steam until he is sure that the thing can be done. Don't want to see the streets dug up for pipes in vain.

England is going to send the Ameer a great, thundering, bully ultimatum, and then put off the fighting until a more convenient season; and that will not be until she has more men and guns than the Great Barbarian has.

California journals have been printing letters from an educated Chinaman, contradicting many of the current ideas about his native country. He says the population is only 100,000,000, or 120,000,000, instead of 450,000,000.

Mr. Ruskin, by the advice of his physician, has decided hereafter to give his attention exclusively to art and let exasperating political economy alone. It is the science of selfishness, and was first hammered into shape by Adam Smith.

Ten thousand Mormons have arrived in New York this season, on their way to Utah. The "twin relic" in that Territory seems to get along in spite of its hostile Gentile environment and the opposition of our Methodist government.

Jonathan Brinton, the Iowa man who some ten years ago divided his property with his wife and went to Jerusalem with the wild idea of opening a tavern there, has been happy in his pious venture, and now his wife thinks he was't so crazy after all and has gone to join him.

California is producing more honey than she can eat with her white bread and tea, and is now trying the experiment of sending it to England. The ship *Galatea* took lately eighty-seven tons of this sweet for Liverpool. Sending honey overland to the Eastern States has not paid very well.

The Rev. Mr. Talmage has studied the "gates of Hell" and numbered them. "Gate the first: Impure literature." "It is strewn in your parlors. It is in your libraries. Some of your children read it nights after you have retired. Much of this literature is under the title of scientific information."

We must not forget for a moment that we of the North do, on the whole, occupy an altogether higher mental and moral plane than does South Carolina, and we must not hold back from saying just what we think of her Democratic methods of conducting elections. On the other hand, the hopeful thing about South Carolina is that Northern opinion does continue to operate somewhat as a moral restraint upon her white politicians.

It has been decided by the Supreme Court of the District of Columbia that a Washington Barber can keep his shop open on the Sabbath, notwithstanding that old Sunday law which some of the people have been trying to make operative. The Court said that a barber shop is a sanitary necessity, especially if it have baths connected with it, that it encourages cleanliness, and no law should be allowed to cramp its usefulness.

The burglars are equal to the modern styles of business and concentration of capital. They have just startled the

country by entering the Manhattan Savings Institution of New York city, and after hand-cuffing the janitor and getting the "combination" from him, proceeded to take money and bonds of one sort and another to the amount of \$3,500,000. There was, however, only \$11,000 in money, and by far the greater part of the bonds were registered. Still the rogues have got away with nearly \$200,000 in cash and convertible securities.

A Leipsic correspondent of the *Nation* says of Wagner and the future of his music: "I am obliged to state that the Wagner excitement has never been greater in Germany than during the last six weeks; almost all of the opera houses have opened the season with 'Lohengrin,' 'Tannhäuser,' or the 'Flying Dutchman,' the opening night always being regarded as a very 'swell' occasion. Hamburg even devoted her first three nights to these three operas, and the manager is now making arrangements for producing all the stage works of Wagner in historical order, including 'Tristan' and the 'Trilogy.'"

Postmaster-General Key has got back from California, where he took a little pains to look into the Chinese question. He says: "The politicians are, almost to a man, against the Chinese, and antagonize them bitterly. The merchants, the manufacturers, the farmers and nearly the entire employing class are very fond of the Chinese, and prefer them to other laborers. * * * I was shown through the Chinese quarters of San Francisco by the Mayor, and saw everything in that locality, but there are a number of places here in Washington fully as bad, if not worse, than anything I saw in Chinatown." Hoodlum!

The largest private game preserve in this country is probably that of Blooming Grove Park, Pike County, Penn. This club owns 13,000 acres with the right of hunting and shooting over as much more. It is taking pains to stock its woods and streams with deer and fish, in fact, with every kind of game that will thrive in that climate. Its inclosure for the propagation of deer alone is one mile square. The Pennsylvania Legislature has given the association many privileges because of its endeavors to propagate wild game, acclimate new varieties and protect the forests which in this region were formerly often burned over.

Colonel Richard Realf, poet and journalist, and nineteen years ago one of John Brown's men in his mad, and not so mad, attack on Harper's Ferry, committed suicide at Oakland, near San Francisco, Cal., on Tuesday, the 29th ult. He was not actually engaged in the Harper's Ferry affair, but it was no fault of his. He was Brown's Secretary of State. The last number of the *Atlantic* has one of his poems in which occurs the following stanza:

"Space is as nothing to spirit, the deed is outdone by the doing;
The heart of the wooer is warm, but warmer the heart of the wooing;
And up from the pits where these shiver, and up from the heights
where these shine,
Twin voices and shadows swim starward, and the essence of life
is divine."

California and Texas are stretching hard to join hands by means of a Pacific railroad. The one has built her road from San Francisco to Fort Yuma on the Arizona line. The other is pushing a road on from Galveston by the way of San Antonio, trying to reach El Paso in the extreme west of Texas. When this is done nearly one-third of New Mexico and the whole of Arizona will have to be crossed by a railroad before the connection is made. The Arizona people are trying to get their part built, and when all is done this will be the shortest road from sea to sea—1,725 miles from Galveston to Los Angeles, Cal. Its greatest elevation is in the Sierra Nevada Mountains in the Tehachapi pass—4,026 feet above tide and already surmounted.

Secretary Sherman has written another open letter on the state of the currency. He presents the figures showing that there is more paper money in this country than in any other in the world—in the United States, \$14 per head; in France, \$12; in Great Britain, \$6; in Germany, \$3. This disparity is greatly reduced by the fact that the other nations mentioned have large quantities of specie current. What under the sun do we want any more rag money for? If we could only get a little more life into our buying and selling then our paper money would become as frisky and plenty as autumn leaves a chasing back and forth across the lawns. As it is now, the money lies in heaps under the bushes waiting for a stiff breeze to set it flying from buyer to seller.

The Eastern question may be said to be getting more unsatisfactory each day. The reorganization of Bulgaria is not going on at all according to the Treaty of Berlin. The Bulgarians want Roumelia (according to the treaty of San Stefano) and an outlet on the Aegean Sea. Large insurrectionary bands are forming with a view to these ends. Whether Russia is instigating these movements is not quite so apparent. A Berlin dispatch says, however, that Russia is going to raise her army in Turkey to 200,000 men. The fact of the armed bands is beyond doubt, and England has given Russia a pretty sharp notice that she shall feel called on to interfere if the provisions of the Treaty of Berlin are not complied with. Austria supports her, but Germany is non-committal. The latest report is that the Porte will not undertake to carry out the English reforms except in a single province in Asia

Minor—pretending, as usual, that it has not money enough to do the right thing.

The payment of the Fisheries Award was made dependent, by the statute passed by the last session of Congress, on the deliberate rejection by the British Government of such representation on our part, showing it to be exorbitant and not an unanimous award, as was directed to be made from Washington. But the question of payment has become further complicated. Last January an American fleet of twenty vessels fishing in Newfoundland waters were violently assailed, their tackle confiscated, and themselves driven off, with the loss of the entire season, by the native fishermen, who accused them of violating the local laws. This raises the question whether our government is going to admit that privileges accorded by treaty are subject to local regulations, whether they antedate or post-date this treaty; and Mr. Evarts has made it the occasion for warning Lord Salisbury that we cannot think of paying the award until it is settled.

E. P. Whipple, the Boston essayist and critic, has given "Some Recollections of Rufus Choate" in *Harper* for Nov. Of the great lawyer and advocate's personal appearance he says: "The beauty of Choate's face and person early caught my fancy. He was an Apollo, though, as he walked the streets of Salem, he was an Apollo with a slouch. He had a way of lifting his shoulders, and an angular swinging of his frame, which were as individual as they were inartistic. Yet he was on the whole the most beautiful young man I ever saw. Thought, study, care, the contentions of the bar, the wear and tear of an unreposing life, at last broke up the smoothest and comeliest of human faces into weird wrinkles, which he often laughed at himself when he surveyed his countenance as depicted by the photographer. Of one of these likenesses, in which the sun had not spared a single thought-plowed mark, he said it is as ugly as the devil; but still I must admit it is like—very like. Yet in his youth that face almost realized the ideal of manly beauty. His complexion was brown, but health infused into it a faint red tint which made it singularly charming to the eye." "On another of the occasions when I had the pleasure of meeting him," says Mr. Whipple in his "Recollections of Choate," "the topic was the relative rank of the great generals of the world. 'On the whole,' he said, 'I think we must admit Hannibal as the greatest of them all. For just look at the effrontery of the fellow—scaling the Alps with a lot of Carthaginians—ragamuffins, niggers—to fight the *Destiny* of Rome. And then, you know, the scamp, with his rascal rout, nearly succeeded in his purpose of overturning the design even of Divine Providence! You may depend upon it he is the biggest general of the whole gang of them!'"

[Advertisement.]

PROSPECTUS.

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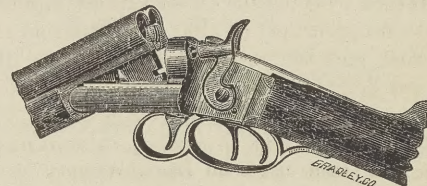
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